

JUL 19 1920

CH'UEN TAO.

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Xmas, 1916. No. 11.

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Ch'uen Tao

Editorial.

"A merry Christmas and a happy New Year to you all, dear readers."

AT this time it is meet that we should remind ourselves of the meaning of Christmas and ponder over its significance. The good news may not perhaps convey the same message to everyone, but this truth remains, that He came down to show us the fulness of life. Every day of His life was a jewel, spotless and bright, lived and consecrated for His Father. If we, on our part, were to review our days and gather our jewels, which of us would not turn away with a groan? We despair of ourselves; but not so God, for in the fact of Christ we know that God has never despaired of us and the goodness latent in everyone of us. Let us grasp our salvation anew and look deep at the Child in the manger. Let each day henceforth be a jewel to be strived for and presented to Him (He helping us) as a token of our second birth.

M. W.

The Chairman's Monthly Message.

1 John iv. 9—11: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

This message has been often repeated, and we are reminded of it year after year as the festive season comes round. There is a danger that we may become so familiar with it that it no longer strikes us with the same force as when we first understood its full meaning.

May the Lord lead each one of us during this Christmastide into a deeper knowledge of His marvellous love, and may this old, old message be to us for ever new.

Two things are interdependent on each other. The measure of our love towards one another is the measure of our love towards God. Love demands a great deal, even our all. "Love is a many-sided sacrifice. It means thoughtfulness for others; it means putting their good before self-gratification." If this is carried out how different would our relationship between each other be, and how different might the world be!

Y. S. W.

Serial Story: "English Days."

CHAPTER IV.

It was Chan's first winter in England. Having lived his life in a semi-tropical climate, he felt the cold keenly. The mist and fog of London, too, helped towards his discomfort. A series of colds and coughs marked his Michaelmas session.

Christmas came. He visited one or two of the toy bazaars and, of course, everything was very novel and strange. European children must be hard to please, it seemed, or else why so much labour and handicraft were bestowed on toys; on the other hand, the grown-ups themselves seemed to derive as much pleasure in going round the bazaars as the children.

In the midst of a crowd at Gamage's Chan remarked to Tong, "This reminds me of our new year's eve. Do you still remember 'So-Hong' Street?"

"Rather! the row is just as bad," agreed Tong, as a boy blew a whistle under his ears. Let's find old Hsu and arrange a nice party to-morrow."

That individual was suffering from cold and was very despondent, "Christmas does not concern me, Mr. Chan; I usually sleep the whole day, because I cannot bear to see other people enjoy themselves whilst I am so lonely."

Our Chinese friend certainly felt lonely on Christmas morning. He received one solitary card, from the Milligans, who were away with relatives in Ireland: "Surely the English take their pleasures sadly! How strangely quiet it is and this is their only festival in the whole year. Why, in China we should have crackers firing away merrily and everybody greeting everybody else with a cheerful and loud voice. Strange too that men and women are going to Church in such a solemn way just as on an ordinary Sunday."

When Tong called and found him in such misery, he chuckled: "I am glad I've had breakfast! Cheer up, old man, thinking of somebody in Hong Kong, Eh?"

"Oh! nothing; it's only this horrible weather."

They had lunch at the Chinese restaurant, went for a short walk in Hyde Park, and called for Hsu at the Students' Union rooms. The three went to Tong's flat, and there indulged in the luxury of cooking a Chinese meal, which kept them busy for a long time. It was eaten in silence after their strenuous efforts, and each being occupied with his own thoughts. A few glasses of wine set Tong's tongue loose and he started: "What we want in China, old fellows, is a republic, where all men are equal and no officials to bully you. The Manchus must go."

"It's no use talking about it; the task is impossible. Besides, the Manchus are going to adopt reform," said Hsu.

"We've heard of that before. China will never prosper under the Manchus," replied Tong, and raising his glass he proposed a toast: "The Chinese republic." Chan and Hsu merely sipped their wine while Tong emptied his with relish. Conversation became lax after this. At last Chan turned to private matters and announced his intention of giving up apartments and living with a private family.

Tong and Hsu were astonished. The former was the first to recover: "What! after all my talk on liberty and freedom and you immediately wish to be made a prisoner in a private house! Is it the wine or what?"

"My dear friends, I have thought of the matter for a long time. One of my reasons is to learn English, and where can I find a better opportunity than in living with a family?"

"If Mr. Chan places the quest after learning before his personal comfort, I greatly admire him," interposed Hsu, and put an end to an outburst on the part of Tong, who now merely said, "What a hero!"

The weather had turned out fine, and Chan decided to walk home. As he passed the houses, he heard the sounds of revelry within, and now and then caught glimpses of happy scenes inside; he seemed to be alone out in the cold, friendless and cheerless. . . .

He soon found a new home through his landlady. It was at Hampstead. He was plunged at once into full social life. The family consisted of Mrs. Gordon, a kind Scotch lady and her children, a boy and two girls. Their kindness at once melted his shyness and soon he was pressed for time in order to do his studies.

Unconsciously he found himself attending their morning and evening worship. Their sincerity struck him and aroused his interest. They seemed different from other people he had met, even the Milligans. He soon found their kindness was natural and spontaneous, and was somehow connected with their devotion to a God.

(To be continued in next month's "Ch'uen Tao.")

Life's Vocation.

By DR. F. H. JUDD (of C.I.M., of Jaochow, Kiangsi).

When looking forward to the future and considering one's life, What shall I be? and What shall I do? the most common and probably most natural course is to choose a life which will bring most pleasure and profit to oneself.

Further consideration, especially among those who will read these lines, must however show that besides the duty to oneself

there are those about us who have a claim upon our attention—our family, the society in which we move, the community around, and the country to which we belong. There are things we expect to receive from them—our “rights”—, and fairplay demands that we should be ready to give just as we expect to take, and thus do our part to contribute towards the general welfare. Our thoughts therefore expand and we ask, What do I owe to them? What can I do or be so as to benefit them as well as myself?

Nor need these two clash—in fact they usually run along somewhat parallel lines. Living for others means the development of an unselfishness and nobility of character and conduct which in themselves are assets of great value, besides the acquisition of a good reputation, and the esteem and affection of those around us, all of which tend to increase our own pleasure and happiness. Conversely, living for one's self, in addition to gaining for us the contempt and ill-feeling of others, develops a narrow and unhealthy frame of mind which cannot but limit our pleasure.

Let us go a step further. Have we not a duty to God and His Son Jesus Christ? Or, to put it another way, has not He who has placed us in this world and provided for our life and sustenance, and from Whom we expect to receive the provisions of nature, and the fulfilment of the capacity for enjoyment—has not He a claim upon us? And as those who have given most to, and done most for, us have the greatest claim upon us—viz., our parents—so He Who left all, that He might give Himself in a life of humble service and example, and a death of ignominy and suffering, has the greatest claim upon our thought and devotion.

A vocation means a “calling.” Nearly 2,000 years ago a young man, who, though clever, learned, and good, would probably have passed away without greatly benefiting the world or earning a lasting reputation, accomplished both by asking of God the great question, “What will *Thou* have me to do”? and then being “obedient to the heavenly vision.” In his old age he prays that the Ephesians may get the “spirit of wisdom and revelation in the knowledge of God,” and “know what is the hope of His calling.” He Who is infinite in wisdom, knowledge and love knows best our capabilities and possibilities, and can best call us to our highest vocation.

“He knows, He loves, He cares,
Nothing this truth can dim,
He gives the very best to those
Who leave the choice to Him.”

Then, too, in thinking of our life's aim, whom better can we take as our model than the Lord Jesus Christ, who in grandness of character, sublimity of thought and teaching, power over the hearts and destinies of men and nations, and world-wide reputation among men of all religions, has been without a peer? What were His vocation and aim? He lived for thirty years a retired, unknown, unrecorded life as a village boy and humble carpenter, and then for a short three and a half years was the most renowned and most sought after person in the whole of Judea, whose benefit to the public was as great as His former opportunities were limited—a life of two extremes. What was the aim which controlled them both? Is it not found in the only recorded words He spoke during those years of seclusion, "Wist ye not that I must be about My Father's business?" and later on "I am come . . . not to do Mine own will, but the will of Him that sent Me?"

Whether, therefore, our career lies along the lowly dusty roads of humble life, or ascends to mountain peaks of publicity and influence, let us seek to serve our Heavenly Father and do His will. That will ensure the noblest life of which we are capable, a life in which we shall find joy and profit ourselves, be of most benefit to our generation and glorify God to Whom we owe our all.

Unity.

By MISS P. S. TSÊNG, B.Sc.

Another Xmas! We hail it with great hilarity and joy because Peace was bestowed on earth and goodwill towards men. It is a good time to think of unity; for, through the Nativity of Christ, God and man became united, and God's love and salvation more fully revealed. We Chinese, as students in this country, ought to ponder seriously on the question of unity; especially during the crisis of the great European War, when the belligerent nations have set us many examples of the strong oneness of mind among their peoples.

Unity is not only needed for war but also is essentially the foundation of permanent peace. China, for the last twenty years, has not been at war with any nation, but at the same time she is not enjoying peace either internally or externally. The reason invariably reveals itself in the shape of division, arising from personal, provincial and political differences. A division of such a kind naturally leads to mutual distrust and self-interest, and the nations must inevitably suffer in

consequence. Let us, as students, throw off the old fetters—which hitherto have hindered the progress of our country—and endeavour, with the strongest determination, to be united for the future welfare of China.

First our nationality should strengthen this resolution: the privilege of belonging to the oldest and largest nation, the antiquity of whose civilization and history is unsurpassed, ought to arouse our patriotism and enable us to respect and love all our compatriots.

Then our purpose of life: are we not all doing our best to help China and (to the Christians) to fulfil the will of God? If our aim is true, we cannot but be one, and differences of opinion, studies, etc., should only help to supplement our ideals and not be antagonistic to one another.

Finally Christian love: the last prayer of Christ was that His followers “may all be one.” Indeed, if we love Him and keep His Commandments, we are one in Him and with each other. If China possesses this highest unity, she will be able to resist all wars, and more than that, will be the founder of the ideal and permanent peace.

Poem.

Hast thou climbed a hill in rain
And found sunshine o’er the crest;
Mud, dirt, wet morass
Forgot, remembering only
The green freshness and sparkle on the grass?

Hast thou approached the mercy-seat
And found new birth at His Hands—
New song, new splendour,
New hope, new life—nevermore
Laden, and thou art once again conqueror?

Let the dead bury the dead,
The dark, heavy past years incondole:
Gather thou only the few
Sweet scattered flowers which alone have preserved
thy soul.

S. H. M.

Home News.

CONFUCIANISM AS STATE RELIGION OF CHINA.—This proposal has again been brought up in the Chinese Parliament, but it seems that the suggestion is met with opposition; for meetings are said to be organised by various religious bodies, both Christian and non-Christian, with a view to conduct a campaign against it, and also a number of unfavourable petitions have already been received in the Parliament.

MEDICAL WORK IN CHINA.—Under the able management of Dr. Wu Lien-teh this work has made good progress in North China. In the annual report for the year 1915-1916 Dr. Wu says "I am pleased to note the increasing interest with which officials and people of this land are watching the progress of our work and our attempts to instil a public health conscience into their minds, without which modern scientific medicine can make little headway. In this regard I may mention the enthusiasm with which the scheme of a Central Model Hospital in Peking, now in course of construction, has been received by all classes, and the success which has already attended the establishment of the Peking Isolation Hospital for the reception and treatment of cases of infectious disease." The problem of immunity in plague has occupied for some time the thoughts of Dr. Wu and his colleagues, and it is gratifying to note that he has announced that the laborious hours they spent in their researches have not been entirely in vain. It is his hope that in the course of another year an anti-serum may be obtained which is more potent than any which is used at present.

DR. SUN WEN has accepted a post of political adviser to the Government.

CHINESE LABOUR CORPS.—It may be of interest to note that a corps of this description has been formed by the English Government and that Lt.-Col. Fairfax has already been appointed in command.

CHINA REVISITED.—Under this heading our friend and late editor Dr. M. T. Z. Tyau wrote an article in the "Daily News." His observations and impressions are no doubt very interesting to the Chinese Students in this country who have been away from home for a long time, therefore we do not apologise to quote him somewhat at length:—

"To-day is a red-letter day throughout the length and breadth of this land. It is the Juillet Quatorze in France, the Fourth of July in the United States. For exactly five years

ago the declaration of independence was signed in blood at Wuchang by the man who to-day is the President of the Republic; and on the fifth anniversary of its nascence it is robust and vigorous, because its strength is that of one who has gone through an ordeal of fire. This note of steady progress is perceptibly reflected in the economic conditions of the metropolis. This is the first and foremost impression which is borne upon one who returns to China after an absence of over seven years in England. Congested the city still is, but cramped and wretched the streets are no longer. All principal thoroughfares are macadamised, and even the hutungs or "alleys" abutting on the main arteries are generally kept in good repair—a fact which is attested by the spectacle of quite eight score of motor cars for public hire, to say nothing of an equal number owned by private individuals. The roads are well lighted by electricity at night and splendidly policed at all hours.

"Almost as noticeable as the economic progress of the city is the conspicuous absence of the old opium dens, as well as queues or 'pig-tails.' But the innovation is optional, with the consequence that there are still some few queues about confined, *mirabile dictu*, not to grey or bald-headed sexagenarians, but to strapping adults in the prime of life! In the way of recreation men now frequent billiard halls and the inevitable theatres and cinematograph exhibitions. But perhaps the most noteworthy reform of all is the opening of the Central Park right in the centre of the metropolis. It is ideally situated, and most artistically laid out. In acreage it is about as big as your Green Park, but in fauna and flora it is a miniature of Regent's Park and Kew Gardens. Here modern Peking Society congregates, thanks to the shelter of the surrounding foliage and the blandishments of the ubiquitous tea-house and restaurant. At one end of the grounds are sanitary, at the other end commercial, exhibits. In the days of the Manchus the entire premises constituted part of the Forbidden Palace. The latter is now the President's Palace.

"One scene near the city is in impressive contrast to the general invasion of the ancient by the modern. That is the Yuen-Ming-Yuan—the old summer palace. Looted and destroyed, first in 1860 by Anglo-French forces, and then in 1900 by European troops during the 'Boxer' troubles, it is now a mass of inglorious débris. A few Ionic columns, notably among the Italian ruins, are still erect and partially intact, proud in their defiance of the ruthless vandals, but otherwise

the whole expanse of several hundred acres is a scene of abject confusion and desolation. The work of the despoilers could not have been more complete, and the lessons it was sought to inculcate on the Government of the land could not have been brought home more forcibly. Mighty princes and powerful statesmen used once to make this their habitation; to-day a few industrious farmers endeavour to eke out a living from its arable tracts."

Y. S. W.

The Chinese Students' Rugby Football Club.

BY A MEMBER.

After playing two matches reported in the last number, the members of the team have come together to form a club. We are not yet able to secure a ground for ourselves, but it is hoped things will be carried out on a bigger scale next season. We are at present suffering from a lack of players, with the result that we have been compelled to seek the assistance of one or two British friends in most of the matches. We need more keen players. To those students who play the Association game we may tell them that in our team there are not a few who were also "soccer" players formerly. The captain is S. L. Wong and the secretary is H. C. Lee, of 27, Carson Road, West Dulwich, S.E.; from the latter further particulars may be obtained.

By joining the club and playing matches, it not only benefits us bodily and mentally, but also promotes friendship and removes the error still existing that Chinese are incapable of manly exercise and are all "opium-smokers."

We have played two more matches since:—

v. MILL HILL SCHOOL 2ND, DEC. 2ND.

We were inferior in combination and inferior in weight in the scrum. Despite of this we all played well, notably Chenalloy among the forwards, K. T. Lee among the three-quarters and S. T. Wong at back. It was bad luck we did not score.

Result: Mill Hill 18 points, Chinese 0.

Team: S. T. Wong; W. P. Cheung, K. T. Lee, P. T. Liang, E. Lyen; Y. S. Wan, S. L. Wong; E. H. Chenalloy, M. Wong, Y. Wan, P. C. Lee, K. T. Liang, C. M. Low, E. Gourlay, C. E. Taylor.

v. EASTERN TELEGRAPH SCHOOL, DEC. 9TH.

Only eleven turned up, a disgrace to the club. We borrowed two men and played two short. Our six forwards did well against their eight. On the whole there was distinct improvement all round. After half-time, they very generously lent us one of their men, making it fourteen a side. Although we lost, the game was most enjoyable in every way.

Result : Eastern Telegraph School 22 points, Chinese 0.

Team : S. T. Wong ; J. L. E. Chow, P. T. Liang, E. Gourlay ; Y. S. Wan, S. L. Wong ; E. H. Chenalloy, S. C. Ho, M. Wong, Y. Wan, C. M. Low.

To stimulate interest, "colours" are awarded to the deserving players. They are of two grades : (1) ordinary, our national coloured "ribbon" on a white shirt ; (2) honours, the national coloured "tops" to stockings. Up to the present, only eight honours colours have been awarded.

Items of Interest.

MISS P. S. TSÊNG, B.SC. (LOND.) We are proud to announce that still another lady member of our Union has graduated from the Metropolitan University. She deserves to be heartily congratulated. Her student career has been one of distinction, and she confirms our expectation by obtaining honours in her final examination.

MESSRS. K. C. LIM, B.SC. and H. C. MOK, B.SC., have just passed out from the School of Economics, London, and have obtained their degrees. To them we offer our congratulations.

News from Centres.

CAMBRIDGE.—In reviewing our past term's work, we have much reason to be thankful to God for the blessings that He has bestowed on us—for the wonderful way in which He has blessed our labours up here.

With the exodus of so many from Cambridge last June, we were left this term with a mere handful. We were able to welcome into our midst four "freshmen" in the persons of :—

K. T. Liang, K. T. Lee (Caius), Y. K. Li (Non Coll.), and W. K. Ue (King's). Of these, we are glad to say that three are active members of our union.

As is our usual custom we meet every Sunday evening in one another's rooms, taking them in turn. Our average attendance numbers about four or five, and our routine of study this term is as follows:—Firstly we read through those daily portions of the week, and then we discuss any difficult point that may occur in them. Each one is expected to bring out his difficulties, or those things which to him are very helpful. In this way, we are able to help one another along and to understand better the inestimable Love of God. Secondly, after we have finished with our daily portions, we read "Manhood of the Master," a book which everybody ought to study thoroughly if he has not done so. Here again each one of us brings out his difficulties to be solved by the others. But here we find that in every chapter there is something which applies to our own daily life. Hence, special attention is paid to it, and in each case we analyse our own life and see whether we are really following His footsteps or not, if not, what are the best means of doing so? Time after time we find how far short we are from obtaining the best of results. We do not stop here and lament our failures, but, with fresh determination, and guided by His wisdom and Holy Spirit, we continue to labour for Him in His vineyard, fully confident that all things work together for good.

J. M. T.

EDINBURGH.—A small Bible Circle has been started this term in Edinburgh. It meets at 20 Chalmers Street, on Sunday afternoons, for the study of St. Mark's Gospel with the aid of the Student Movement text-book, followed by tea and conversation. Fresh impetus was given to it by the visit of the Travelling Secretary, J. L. E. Chow. Mr. Chow also met a small group of British students, who were much interested in hearing of the Union's activities.

J. E. O.

GLASGOW.—This ancient seat, still claiming as the third greatest centre, began this successful session with a happy number of 21. We have everything to be thankful for; and our

several efforts have not been totally disappointing. Our activities are shown in brief as follows :—

- (1) The Students' Union has been able to run her regular meetings.
- (2) Pressure of work has not prevented us from forming a "Study Circle." Its meetings have shown promise and success. "The Regeneration of China" forms the greater part of the discussions.
- (3) Out of impossible prospects we have succeeded to see and rejoice in the revival of our famous Syno-Scottish Society. A social evening will open the coming year.

We all join our hands wishing our British and Chinese friends everywhere a Merry Christmas and a Happy New Year.

C. L. H.

SHEFFIELD.—Through the kind introduction of our Travelling Secretary, Mr. J. L. E. Chow, we have been able to form a class for the study of "The meaning of Prayer" with Mr. Guttridge who has been exceptionally willing to take us ; and his willingness and patience towards us are deserving of the highest praise. He has also shown great hospitality to us. We have arranged to go to him every three weeks, on Sundays, as he himself is always busy and hard pressed for time.

We are going to form a tennis club next year and hope to challenge the London club at Cricklewood.

T. G. S.

Union Notes.

ON Dec. 2nd, the London members had the pleasure of hearing Pastor Chiu of Tukien, who came over not long ago to do deputation work in Britain. Rev. Crocker Brown, a missionary on furlough, ably translated his speech from the Amoy dialect, which few of us understood, into English.

WE are glad to hear that study circles have been started at Birmingham and Sheffield. We wish them the best of success.



DR. M. T. Z. TYAU, writing from Tsing Hua College, Peking, begs me to express his best wishes to all his old union friends for a very Merry Christmas and a bright New Year.



ONE of our travelling secretaries, J. L. E. Chow, paid a visit to the Northern Centres sometime last month and reports favourably of their work.



MRS. TRITTON GURNEY, of Haslemere, has again offered her hospitality to the Chinese students by reserving a cottage for their use during the Christmas holidays. As there is only accommodation for four or five, application should be made to me without delay.



CHANGE OF ADDRESS :—

K. S. Tan, 4, Marlborough Crescent, Bedford Park, W.

Mrs. Ting, 18, Lindore Road, Clapham Common, S.W.

Y. P. Chan, 288, Pershore Road, Birmingham.

Q. Y. Kwan, 64, Deerby Street, Withayton, Manchester.



THE following members have returned home :—G. H. Goh, V. H. Liu, L. V. Pan, C. L. Wang. We wish them every blessing.



THE meetings at the Central Y.M.C.A., Tottenham Court Road, for London members will re-commence on Sunday, 21st January, 1917, at 3.30 p.m. It is hoped there will be a large attendance.



A SOCIAL was held at New College, London, on 8th Dec., to which many of us were invited. A very happy evening was spent in the midst of most cordial fellowship. We met there for the first time Mr. Pao Kuang-lik, who has just arrived from Peking to study theology.

P. T. L.

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